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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

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DAVID COIT SCUDDER.

Most of the readers of the Herald have already become acquainted with the fact, that this young, earnest and devoted missionary has been suddenly called away from earth. The following notice of his life and character has been furnished by one who knew him well.

Although one of the youngest missionaries of the American Board, Mr. Scudder had been long in the service, since the period of his influence upon mission work should date, not from the time of his arrival at his chosen field of labor, but almost from the very day of his conversion to Christ. Born in Boston, October 27, 1835, he entered Williams College at the age of fifteen. During the second term of his Freshman year, a revival of religion took place in college, and he was one of the first to come under its influence. Hitherto, his boyish ambition had been to be a farmer; but now, moved no doubt, in part, by vivid recollection of words spoken to him some years before, by the veteran missionary, Dr. John Scudder—to whose family he was, however, in no way related—he quickly decided to become a foreign missionary, and at once fixed upon India as his destination. What, with most, might have seemed a hasty, enthusiastic decision, to be submitted afterward to a more careful and mature judgment, and perhaps ultimately repealed, was in his mind a conviction, so clear and authoritative, that he immediately adopted it as the clue to his life; and never afterward, so far as is known, doubted its divine origin, or faltered in obeying its lead. Thereafter, one purpose governed him—to serve Christ; and but one course of life seemed possible—to serve him as a missionary. No purpose less comprehensive would ever have satisfied him, for when he worked, his whole being worked, and it was impossible for him to make his calling something separable from his life as a man.

He began at once a preparation for the particular work he had chosen, and with reference, also, to the special field of labor which India offered. The result, with some, might have been a narrow-minded, exclusive pursuit of a professional training; but with him it was not thus. He did not *force* all studies and plans to do the bidding of one ruling purpose, but rather, that purpose was so much his entire life, and he was so hearty and natural, that all effort was inspired by his Christian and missionary zeal. Let his tastes and interests lead him where they would, they could not fail to widen and deepen his missionary culture. It is the

more important to present this view of his character, because it contains, apparently, the secret of his remarkable attainments and influence.

He governed the extent rather than the kind of his tastes, and having a very general interest in subjects of thought, he secured, by his untiring industry, a breadth of culture rare in one so young, but which all contributed to his purpose as a missionary. When he entered upon the direct labors of his calling, nine years after his decision was made, he was not only a well-educated minister, but had made himself acquainted with general missionary history, with the special history of missions in India, with some departments of comparative philology, and especially with Hindoo antiquities and philosophy. Moreover, he had so far mastered the grammar of the Tamil tongue, that he was able, upon his arrival in India, to make the most rapid advance in the colloquial use of it; and within about six months, he was given the charge of an almost totally heathen station.

Yet the singleness and strength of his purpose, as ruling his whole life, is more strikingly evinced in the influence which, from the first, he exerted, generally for Christ, particularly for missions. At college, the youngest in his class, he gained the ear of the most dissolute, because his purpose was so transparent. They could find in him no double intention, and they could not withstand his frank simplicity. He threw his energy into the missionary organization existing there, and started afresh the fire which Mills and his associates had kindled. In the Theological Seminary, his influence was more peculiarly missionary. Although the youngest there also, he speedily became a leader. More than one undecided Christian student was led by him to choose a foreign field. His boyish, exuberant spirits attracted all, and made his Christian power more intense.

Leaving the seminary in 1859, he spent nearly two years at home, studying and laboring. His zeal now grew more fervent, and it was at this period that he became most widely known, and gave the most marked proofs of the success of his previous education. He had so acquainted himself with the minutiæ of life in India, and was so familiar with Indian topics, that he spoke and wrote as if he had already lived in that land. Many a person, hearing him speak, has wondered that one so young should have returned to this country.

He had such a common feeling with children, that he developed a remarkable faculty for addressing them, and held their unflagging attention wherever he went. He visited and spoke to Sabbath schools in every direction, especially about Boston, and by his personal influence secured the support of forty schools in India, by the contributions of as many in America; and the interest thus created he kept up, by a series of letters to children, from India. He also published a package of children's tracts, called 'Stories about the Heathen,' and a number of papers in the Boston Recorder, on Hindoo literature. In the Bibliotheca Sacra he published an article on the Aborigines of India, and two elaborate ones on Hindoo Philosophy. Thus by writings, by preaching, by addresses to children, and most of all by his personal presence, he created the liveliest interest both in himself and in the cause he loved. He was ordained in the Essex Street Church, Boston, Feb. 25, 1861, Dr. Adams, his pastor, preaching the Sermon. His brother, Rev. Evarts Scudder, gave him the Right Hand of Fellowship. On the 27th of the same month, he was married to Miss Harriet L. Dutton, of Boston, and two weeks subsequently, March 11, sailed with her for India. They arrived at Madras, June 26, whence they proceeded to Madura, and after a few months, to his station at Periaculum.

Entering upon his labors with so bright a prospect, and after such careful preparation, much was looked for from him; and his journals, and letters to his friends, gave evidence of the same indomitable perseverance and ardent zeal, infused with

the tone of his variable temperament, which had hitherto made him so individual. He was becoming more than ever engrossed in his work. A single extract from a recent letter will serve to indicate his earnestness.

"My young head," he writes, "is full of all sorts of projects for touring and laboring here—some crude enough, and all tumbling helter-skelter over each other, in my brain. The care of all the churches weighs upon me. How can I get more than fifty persons, out of a church of a hundred and fifty, to come to meeting on Sunday? How can I get the people to give contributions regularly? How can I induce one solitary girl to learn to read? How can I get more than ten boys from this church to attend school? How can I start an evening school? How can I, with a force of four catechists, preach the gospel effectually in a thousand villages? &c. &c. But in spite of all, or perhaps more truly, on account of all this, I am happy, and becoming more and more interested in the work. If one only goes to work in the right way here, he will certainly see the fruit soon."

But he was not permitted to see the fruit. While in the midst of his planting and watering, God called him to a new and heavenly field. He had been to Andipatti, to see a sick catechist, and on returning found the river, which he was obliged to cross, swollen with the recent rains. It was rising, and delay might be indefinitely extended. Several times before, he had swum this stream, when it was equally high, and he did not hesitate now. But when he was half way over, a new river, as it were, upon the top of the stream, came suddenly down from the mountains, burying him in the flood. This was on Wednesday, November 19. His body was found on the following Sabbath at Salavantha, a village thirteen miles from Madura. It had floated, in the turbulent stream, more than thirty miles. He was buried in the beautiful grave-yard, by the mission church on the Pulney Hills, overlooking his field. Three of his brother missionaries performed the last offices. Thus suddenly, in his twenty-seventh year, was he called,—suddenly to us, but in the leisure of the Lord's purpose.

Mr. Rendall writes from Madura: "In that retired and lovely spot, (the burying-ground at the Sanitarium,) rest the remains of our departed brother, but his spirit is with his Saviour. Is it mere fancy to suppose, that he looks down from some of the heights of heaven, over the harvest-field from which he was so suddenly taken, and longs to see some one enter to take his place? Being dead he yet speaketh. He speaks by the love he had for the souls of this poor people; by his earnestness and industry in making preparation to labor among them; and by his diligence and zeal during the short time he worked for his Master here. He tells us to care for these perishing souls; to be active and earnest in our efforts; and to forsake all—father, mother, brothers, sisters, yea, even our own lives, for Christ's sake."

"He had endeared himself to us all. He was most genial in his intercourse with his associates, most diligent in his application to study, and most earnest and zealous in his efforts to promote the cause of Christ at his station. We were looking to him as a strong man, upon whom we could rely to bear the heat and burden of the day. But in a moment he is snatched away, and we mourn our loss, the loss to the cause so near our hearts, and the loss to our dear sister, whose bereavement cannot be told. May the blessed Saviour bind up her broken heart; and may the mantle of the departed fall upon some soldier of the cross, now at home, who will forsake all, and come and fill his place in this dark land."

LETTER FROM DR. PERKINS.

The following communication was written by Dr. Perkins, at Bitlis, November 4, 1862, while on his way to Oroomiah. It has reference not to his own, the Nestorian field, but to three places among the Armenians of Eastern Turkey, and is of interest and value as recording his deep conviction of the great importance of two of those places as points of missionary influence, though one of them is yet unoccupied, and the other has been, hitherto, irregularly worked, as a mission station. It is not necessary to present here, the various causes which have occasioned so many interruptions in the occupancy of Erzroom; but the statements of such a witness as to its importance, as well as that of Van, are certainly worthy of consideration, and may serve to deepen the conviction in at least some minds, that Providence is calling to more vigorous effort in our missionary work. When will the church furnish men and means so liberally that promising openings can be entered, and all the dark places of the world be penetrated by the ministers of Christ? He first speaks of the place from which he wrote.

BITLIS.

A noble commencement has been made here in the missionary work. I attended two of the three native services on the Sabbath. At one, more than sixty persons were present, mostly males, and at the other which I attended, about forty. The Lord's supper was celebrated in the evening, by the missionary families and a few pious Armenians. These seasons of worship were all exceedingly interesting and refreshing to me; particularly so was the singing of the natives, which is very spirited, and not unmelodious. The Hymn Book next to the Bible, and singing next to preaching, I have always regarded as God's chosen missionary instrumentalities. This romantic town, hanging picturesquely on the declivities of two parallel mountain ranges, and divided by the Bitlis river, which separates them,—a small stream here, but becoming an important branch of the Tigris in its course,—is an advantageous missionary location. Of its thirty thousand inhabitants, one third are Armenians. The climate is very healthy, the place is a natural centre of commerce in several directions, and can hardly fail to become a radiating point of great religious influence. Indeed, in almost every respect, it seems to me a very eligible point for a missionary station.

THE IMPORTANCE OF ERZROOM.

The good work at Bitlis is already in advance of that at Erzroom, though the mission station here is only four years old, while that at Erzroom was commenced twenty-three years ago. This difference is owing to a vigorous prosecution of the work here, and to the irregular and interrupted occupation of Erzroom. At the latter place, there has been but one missionary most of the time, only a native helper for a considerable part of the period of its occupation, and some of the time, not even that. I marvel only less than I sorrow, that Erzroom has been no more adequately appreciated and improved, as a grand centre of missionary operations, unsurpassed in interest and importance in all Turkey. From that elevated commercial entrepot, in this primitive region, between the head-waters of the Euphrates, the Araxes and the Tigris, great traveled routes radiate in every direction. Toward the north-east, strikes off the beautiful valley of Pasin, on the Araxes, stretching away with little interruption to Georgia, a distance of two hundred

miles, and containing an extensive Armenian population, notwithstanding the large numbers that followed the Russians away, thirty years ago. Hardly any missionary impression has yet been made, or attempted, in that direction. To the eastward of Erzroom, is a vast plain, on the eastern branch of the Euphrates, extending almost to the base of Mount Ararat, much of it as fertile as the valley of the Mississippi, dotted over with Armenian villages, never visited by a missionary, except as members of the Nestorian mission have hastened by some of them, on their way to Persia, unable to speak the languages of the people. In this direction from Erzroom, south-east, are the great plains of Khanoos, Moosh, Boolanik, and others, containing a large Armenian population. In Khanoos, a faithful helper has been stationed, and with very encouraging results. North-west, west, and south-west from Erzroom, stretch away similar commercial routes, through Armenian regions, toward Trebizond, Tocat and Erzingan, of similar missionary interest and promise.

Mr. Pollard is faithfully recommencing the work at this great centre, Erzroom, bringing the few smouldering embers together, endeavoring to relight the well-nigh extinguished fire, with encouraging prospects. But he is *alone*, and should be reinforced by a strong man without a day's delay, at a station hardly less important to the Armenian field than Constantinople. There has been a loss to the work among the Armenians, *in their own proper country*, altogether incalculable, by allowing the station at Erzroom to languish. Yet no one in particular is in fault in this matter; the harvest elsewhere has been plenteous, and the laborers few.

IMPORTANCE OF VAN.

Another point of commanding importance, and a very inviting location for missionary purposes, hitherto entirely unoccupied, is the ancient Armenian town of Van, a hundred miles eastward from Bitlis, almost half-way hence to Oroomiah. That city, like Erzroom, is one of the ancient capitals of Armenia, and was a summer resort of the Assyrian queen, Semiramis. It is finely situated, on the charming lake of the same name, and still retains much of its ancient prestige, containing a large population of Armenians, and redolent to the Armenians, every where, with proud memories of their ancient history. The missionaries, Messrs. Knapp, Burbank and others, who penetrate to these eastern parts of Turkey, may, amid all their self-denials in doing it, well felicitate themselves on being in *Armenia*, and thus most effectually reaching that most promising missionary class of the empire. I hope to pass through the city of Van in the course of a few days, but as I may not linger there long enough to write you, I would in this connection utter my profound conviction of the inestimable importance of your immediately sending two missionaries to occupy that field; one of whom, if possible, should have been more or less initiated in the missionary work. You already know the character of the field, from the reports of others who have visited it. Its claims to immediate and effective occupation, as it seems to me, can hardly be overstated. That occupied, the borders of our fields in Persia and Koordistan will soon be reached from that point, and the missionary operations in the two empires will more effectually act and react on each other, till the light and the blessings of the gospel shall pervade those empires.

You will excuse the freedom with which I have written about the Armenian field. I have so often passed through "Armenia," during the last thirty years, and looked upon its desolations, presenting the richest missionary harvests, all white for the sickle, that my spirit is stirred within me, to see it still so slightly occupied, at the end of a generation; and I cannot help crying out, "How long?"

ITEMS OF INTELLIGENCE.

MADURA.—Mr. Tracy wrote from Pasumalie, October 25. At the commencement of the seminary term, about 50 candidates for admission were present, 36 of them from the village schools. Contrary to what had been hoped, the candidates were no better prepared for examination than those of the previous year. 17 were received. There were also 12 candidates for the preparandi class, all of whom were admitted, as they seemed desirous of learning. At the last communion season, five persons were admitted to the church, three of whom were students in the seminary. Two pupils had left the school without permission. The three older teachers, besides their regular duties in the school, were engaged in the translation and preparation of books to be published by the Vernacular Education Society.

MAHRATTAS.—Letters from Messrs. Ballantine and Harding, to a member of the Mahratta mission, now in the United States, dated December 9, mention facts of pleasant interest. Two donations to the mission had been received from England, one of 100 rupees, from the brother of a military officer in India, interested in the mission by his brother's statements; and another of 190 rupees, the avails of a sale of articles made by females in farmers' families, interested by what the wife of another military man had written home respecting the school for girls at Ahmednuggur. Of another donation, yet more interesting in its character, Mr. Ballantine says: "A Hindoo in Bombay, on reading, in the Guardian, the account of our late anniversary, wrote to Mr. Bowen that he would support for one year three boys, who had been examined for admission to the catechist's school, and whom we were unable to receive on account of the want of funds. Mr. Bissell afterwards called upon him, and he said he would give the mission 600 rupees; which will support ten boys two years, (ten months in each year.) Is not this very encouraging? We thank God for his mercy." Two other donations, just received from English residents in India, are also mentioned, one of 30 and one of 50 rupees.

Mr. Harding was on a tour, at Borsee, in the vicinity of Sholapoor, meeting much to encourage him, in the demand for the books of the mission,—purchased for reading books in schools as well as for other purposes,—and in the general appearance of the people; "better, on the whole," he says, "than I have met with elsewhere." "I hope," he adds, "that there will be converts soon among the Mahars, and we have met with several cases of interest in the town. Uniformly, the people listen to us with great respect."

NESTORIANS.—A letter from Mr. Rhea announces "the great pleasure" of the mission in welcoming Dr. Perkins, who reached Oroomiah, November 15. "His presence is like the dawn of morning after a troubled night." The male seminary was in session, (Nov. 25,) with a good number of students. There were young men in the school from several mountain districts, and among them a promising young bishop from Bootan, who had been deprived of his diocese, and had suffered much reproach, for having embraced Christ. The session in the female seminary was to open December 1, with thirty-five pupils. Mr. Rhea writes: "With reference to our work among the Armenians on the plain of Salmas, I would state that a small plot of ground has been purchased in the town of Salmas, in the name of deacon Joseph, where we expect to put up two or three rooms, which will suffice for our helper, and also for a school and place of divine service. We thus have a permanent foothold, and are beyond the reach of the Bishop. In fact, he has

recently acknowledged that he has given up the town to us, but is unwilling we should locate our helpers in the villages. We have recently attempted to locate deacon Khoshaba in a large, flourishing Armenian village, near the town of Salmas. He rented a room, and the people seemed glad to have him come among them; but the Bishop ordered the priest of the village to lock the yard, and threatened our friends there with excommunication if they received Khoshaba, or gave him a home. We have appealed to the master of the village, who ordered that the room rented by Khoshaba, and for which papers were drawn, should be secured to him. We have not heard the result. On account of the threatening of the Bishop, the school of little girls, taught in Salmas by a Nestorian female, was dispersed for a few days, but the children have assembled again."

Syria.—Mr. Jessup wrote, January 22: "Abu Faur, one of the most devoted Christians and earnest native preachers in Syria, has gone to his rest; and Tannoos-el-Haddad, our oldest Protestant native helper, lies very ill in Beirut. Truly the harvest is great and the laborers are few. The piety and holy lives of these two beloved brethren in Christ will not soon be forgotten in this dark land. Pray, with us, that others may be found to take their places."

Western Turkey.—Mr. and Mrs. Henry C. Haskell arrived at Sophia, the station to be occupied by them, in the Bulgarian field, on the 13th of December, "in good health and spirits." Mr. Haskell speaks strongly of the importance of sending another man, as soon as may be, to assist Mr. Clarke at Philippopolis, taking the place of Mr. Meriam.

Central Turkey.—Mr. Morgan writes from Antioch, November 14. After alluding to the execution of Ahmet, one of Mr. Coffing's murderers, he says that, hoping the events of the spring and summer might have opened the way for the preaching of the gospel to the Armenians of Payas and vicinity, he sent two young men there, to make a trial. They were nineteen days at Chok Merzimen, where the largest Armenian population of the district is found, but were opposed by the whole village in every effort to hire a house, were repeatedly requested to leave by the chief men of the place, and finally felt constrained to do so. The Armenians gave as the reason for their opposition, perhaps honestly, the fear that the inhabitants of the mountain would bring some harm upon the mission helpers, and throw the blame on them, in revenge for the execution of Ahmet.

One of the young men, on his return from Chok Merzimen, stopped at Beylan, where he made a contract for a house and occupied it for three days, but was then set upon by the Armenian priests and people, taken before the Governor, and by him ordered to give up his house and leave the place. He refused to relinquish his claim to the house, and appealed for assistance to Mr. Levi, United States Vice Consul at Alexandretta. "The case is not yet decided," Mr. Morgan writes, "but I hope we shall be able to secure our rights in so plain a case as this." The helper was at Alexandretta, not idle, but laboring specially among some families from Beylan.

At a recent communion season, five persons were received to the church at Bitlis. That church had called a licentiate of the last class at Aintab to become their pastor, and had subscribed about two-fifths of his salary. He had not given his answer. The Kessab church had become more united, but one disaffected member had fallen in, at Aleppo, with Garabed, of Diarbekir, recently ordained a priest by Bishop Gobat, was by him "converted to the English Church," and had returned to propagate his sentiments in his native village. He had had little success with Protestants, only two disaffected persons, and two others of little account

as to influence, having joined him. "From the Armenians and Catholics they count some converts, but, if we can place confidence in the opinion of our brethren there, these professed adherents mainly desire to sow discord among the Protestants." Dr. Pratt, also, writes respecting the visit of Garabed to Aleppo, and his course there, which would seem calculated to do only evil. He came, Dr. P. remarks, "according to his own story, with a roving commission to gather Episcopal churches in Northern Syria." He subsequently visited Killis, where he "endeavored, though apparently without much success, to make proselytes." A letter from Mr. Schneider, of Aintab, dated December 4, gives account, at some length, of the trying course subsequently pursued by the same Garabed at that place, which he visited after leaving Aleppo and Killis; and where, Mr. Schneider says, "there is at least one witness to his saying that he would cut up our church by the roots."

Dakotas.—Letters from Mr. Riggs and Dr. Williamson speak of considerable religious interest among the Dakotas in prison at Mankato. The latter, who had been with them for some weeks, wrote January 20: "God's Spirit has been working mightily among them. From the first, they seemed to listen to preaching with deep interest, the interest steadily increased, and the three members of the Pajutazee church, who were confined with the others, were active in instructing and praying with them. All who could read manifested a strong desire for books, especially Dakota Hymn Books, and the portions of Scripture published in their language; but very few copies of either could be found." All those who were executed had previously desired religious instruction, 24 choosing as their spiritual guide the Catholic priest, who had been among them for many years, and 15 choosing Dr. Williamson. He writes respecting these,—showing that they had not been of the Christian party,—"Though there are twenty or thirty readers in the other prison, taught in mission schools, among those executed there was not a reader except the three half-breeds, and neither of these had attended any of our schools, so far as I know. Very few had ever attended Christian worship till after they were condemned and imprisoned. They had not only been neglecters of Christianity, but many of them haters and persecutors of all who showed any disposition to embrace it. Yet now they all professed to desire not only Christian instruction, but baptism also, with only two or three exceptions."

Since the execution, all who are still in prison, 346, have expressed a desire for religious instruction to Robert H. Caske, ruling elder of the Pajutazee church, who, Dr. W. remarks, "may truly say, as did Paul, my bonds have tended to the furtherance of the gospel." "He reads a portion of Scripture, sings a hymn, and either himself or one of the others who were church members before the massacre, leads in prayer every morning, after adding a short exhortation." At their evening worship, continued for an hour or more, several hymns are sung and several of the new converts are called upon to pray. Nine-tenths of all in the house attend. All join in the singing who have books, and many who have not. "When called on to pray," Dr. Williamson says, "some merely repeat the Lord's prayer, but those whom I heard, with a single exception, did it correctly and in a very becoming manner. Others pray with such copiousness and fervency as to make it manifest that they are taught of God's Spirit. I neither see nor hear among them any manifestation of ill temper, and I might mention other evidences of the presence of the Holy Spirit. Will not Christians pray God to carry on the good work which he has begun?"

LETTERS FROM THE MISSIONS.

Micronesia Mission.

Biennial Report.

The Morning Star returned to the Sandwich Islands, November 15, from its last visit to Micronesia, and quite a number of communications from the missionaries have been forwarded. The brethren gathered in general meeting at Mr. Sturges's station, on Ponape, July 23. Their "biennial report,' and letters, bring to view much that is cheering. After referring to the death of Mrs. Doane, and of "little Ella Sturges," and in a general way to some other events at the Islands and in the United States, the report notices the condition and prospects of the work in Micronesia.

Encouragement — Churches —Congregations.

We find reasons for encouragement at all our stations. The past two years have been more productive of the fruits of the Spirit, perhaps, than all that have preceded them. Churches have been formed and converts have been multiplied. New portions of our field have been visited by the "Star of Peace," and the sound of the gospel, for the first time, has greeted the ears of thousands upon the islands of Maiana and Marakei.

Two churches have been formed on Ponape, — one at Shalong, of six members, another at Ronkiti, of fifteen members. Seven children, connected with the Christian families, have been baptized. There have been twenty-four additions to the little church on Kusaie, and eight children there have been baptized. At Ebon, there has been one baptism, but as yet no church has been formed, though there are some eight or ten persons of whom much hope is entertained that they have been born again. At Apaiang there have been two baptisms, the Queen stands propounded, and the King also is a constant attendant upon the means of grace. It is proper also to state that there are several others, on Ponape and Kusaie, of whom there is hope that a work of grace has been begun in their hearts. It is hardly possible to express how greatly these tokens of the Spirit's presence cheer and strengthen us. At all the stations, preaching has been regularly maintained, and with the exception of the Gilbert Islands station and out-stations, with increased attention to the truth. The average attendance on worship has been about as follows: At the Ronkiti station, for 54 Sabbaths, 47; at the Kusaie station, for the same number of Sabbaths, 63; at Ebon, for the year past, 75; At Apaiang, for 80 Sabbaths, 39; and at the two out-stations,— Aonobuaka, 42 Sabbaths, 34; Ewena, 37 Sabbaths, 36.

Sabbath schools have been sustained at all the stations, with more or less encouragement. We are rejoicing to see our native Christians, in some instances, engaging as teachers in these schools. Some of them also go out upon the Sabbath, gather little congregations at different outposts, and try to instruct the people in the things of the kingdom of God. On Kusaie they sometimes have more hearers than come together at the station. At the two older stations, (on Ponape and Kusaie,) we are rejoicing in the evidences of a decided religious community. This is seen most clearly, perhaps, in the Sabbath afternoon services, and in the prayer-meetings. Formerly the attendance upon these was very small, but now they embrace the larger part of the average attendance at the Sabbath morning services. The churches also, at these two stations, sustain weekly prayer-meetings among themselves. Our monthly concerts have been meetings of much interest, and the contributions at the different stations have been as follows: at Ronkiti, $21.01 and three gallons cocoanut oil; at Ku-

saie, fifteen gallons cocoanut oil and $2 from Captain Bates; at Ebon, $5 from Captain Coffin; and at Apaiang, from various classes of contributors, $21.26; also £20 ($100) from Captain Randall, for printing the Gospels and the Acts in the Gilbert Islands dialect.

Schools — Translation.

Respecting improvement in our schools and advance in the number of readers, we have but little that is encouraging, except upon Ebon. Aea, the Hawaiian brother there, proves himself a very successful helper in this department of missionary service. Other Hawaiians might do as well, perhaps, had they the ready material which is found upon Ebon. It is a fact of no small encouragement, that he reports 85 fluent readers, and some 45 more who are making commendable progress.

Three school-houses have been erected on Apaiang, but neither children nor adults seem at all inclined to frequent these places of learning. The number of readers at the other two stations, is gradually increasing.

The work of translation is progressing at all the stations. The Gospel by John is printed in the Ponape dialect. During the past two years, about 17,800 pages have been printed in this dialect, nearly 10,000 in that of Kusaie, and about 10,000 in that of the Marshall Islands. Much more would have been done, had the means been within our reach. Some of the printing in the Ponape, and all in the Ebon dialect, has been done at those stations, on a most miserable apology for a hand-press.

A native house of worship, 28 by 40 feet, has been erected on Tarawa. The church building which is in process of erection on Ponape, 60 feet long, 40 ft. wide, with walls 16 ft. high, supported and braced by large Gothic arches, if taken as an index of the people's interest in religion, as Captain Gelett says, shows that they mean something, — that they are in earnest. No people would engage in a work of such magnitude, unless they were deeply interested.

The report refers to the joy of the missionaries in view of two cases of hopeful conversion among the foreigners on Ponape. One has died in the faith, apparently, and one is now an efficient member of the church at Ronkiti. Others also, of this class, seem interested in religious things.

PONAPE.

Letters from Mr. Sturges, 1861.

Several letters have been received from Mr. Sturges. In the first, written at different times, from July, 1861, to January, 1862, he speaks of his great joy at the arrival of the Morning Star, with Mr. Damon, from the Sandwich Islands, in June, 1861; and of the departure of Mr. and Mrs. Roberts, and Mrs. Sturges, with the vessel, leaving him alone on the island. He then refers to visits to the station left by Mr. Roberts, which was formerly occupied by Dr. Gulick, mentioning pleasant incidents.

Visits to Shalong — Communion.

August 24. "Sheep without a shepherd;" —"Church in the wilderness;" — these were the thoughts of my heart as, on last Wednesday, I gathered the lambs at Shalong, administered to them the emblems of their dying Lord, and baptized four of their little ones into the name of the Holy Trinity. Blessed, precious occasions these, to the lone missionary! "And they shall show you a large upper room furnished;" and so our room was "*furnished*"—with two napkins, a plate of corn bread, and a tumbler of the pure juice of the grape, from the ladies at the Sandwich Islands. Not expecting to baptize, I did not take along a cup, but the lower half of a meat can, found in the door-yard, answered a good purpose, and while I could not help thinking how much this was like being in the wilderness, I felt it was good to be there; and I am not a little mistaken if the Saviour's love was not as fully felt and commemorated there as in many a costly temple at home. Three of our Kiti church went up with me to join

their friends; and it was very pleasant to see how they enjoyed the fellowship of Christians.

I spent several days in visiting among the people, and holding meetings. How gladly would I spend much of my time there! Especially glad should I be to spend a Sabbath; but alas, what can one do, where all the time and strength of two are needed? The poor, shepherdless lambs there pray most feelingly for some one to teach them. They are threatened by their chiefs, and opposed in many ways, but they seem to hold on like resolute Christians. If I dared, I would gladly put in a request that a teacher might be sent to them.

Friendly Chiefs.

October 4. I returned, yesterday, from my third monthly visit to Shalong. I started early Monday morning, with the intention of touring extensively in the tribe; and I have accomplished my object, having visited and held meetings at nearly all the important places in the Weather tribe. My first stopping-place was at Uapa, near the Ponatik harbor, where a high chief resides, who is friendly to our cause, while his wife gives pretty good evidence of loving God. Both are the most home-like people on the island. On calling, the chief met me at the door with a smile, a plain English "Good morning," and a firm grasp of the hand, leading me in. I took a seat in a veritable Yankee chair! The lady was dressed in a neat Yankee robe, and resting in a new cane-backed and cane-bottomed rocking chair; gracing it as well as some other queens of more pretension. Pushing on, we reached Shalong some time after dark, found all quiet, rested till morning, and then started to visit in the northern part of the tribe. Our first stopping-place was at Aru, where we found the second chief in rank, in his feast-house, with about one hundred of his subjects. He received me most cordially, had his kava and pipes laid aside, and all listened to my teachings with attention. The chief was anxious to know th prospect for Shalong, — whether another missionary might be expected, and why I could not spend one Sabbath with them, and one at Kiti. Man, ask where Dr. Gulick is, and wish to know if he will not come back. There is b it one desire among natives and foreigners respecting their first missionary, — that he should return. I feel assured that he could do a great work there. No other man could do as well; but alas, for the poor heathen there, neither he, nor another, can be spared from mor[illegible] *important* fields.

Mr. Sturges visited most of the foreigners among that tribe, and was interested in his interviews, hoping that a reformation among them was commenced. He was glad to find that, to the surprise of many, the mission property at Shalong had not been disturbed.

Communion at Ronkiti—Additions—Death.

November 11. Yesterday was communion day with us, and three were admitted to the church. The season was most solemn. It begins to look very much as if the Saviour had indeed a church here; a fact not easy to realize after so many long years of toil and hope deferred. Thirteen persons sat down with me to remember the Saviour's dying love. Two were not with us. One of the most promising went, three weeks ago, to join the church above, and one was absent from the place. Thus early are we permitted to speak of one of our number in heaven. Martha, who I hoped would go with her husband to tell of Jesus upon some of the westward islands, is now doing an important work for this people, and especially for this church, by the influence of her Christian and happy death. I did almost think it hard thus soon to give up one of our little society; (she was one of our best readers, as well as Christians;) but now that she has gone, and has left for us such bright evidence of the blessedness of gospel faith, we do not mourn, but take courage, and press on in our work.

Visit of Mr. Doane.

On visiting Shalong again, in November, Mr. Sturges was grieved to find that the mission house had been broken open by two foreigners. The little church there continued to meet for worship every Sabbath, but the prospect was beginning to be dark, the property and lives of the Christians having been threatened. In December, Mr. Doane, from Ebon, arrived at Ponape, on which island he was once stationed, and where, as will be seen from his own letters, he was now detained for several months.

1862. *Jan.* 4. Mr. Doane has revisited his old home, in the Jokoits tribe, that he might once more tell the people of Jesus, and see how far they remembered his instructions. It was pleasing to see how well some of them remembered him, and how glad most seemed to be, to meet their "friend." We spent one night in the neighborhood, visited the high chiefs, and held services in several places. We went to the mission premises. The place was grown over with bushes, the stone foundation of the house, and a lone mimosa tree, were all that marked the spot where the heathen had been gathered, in former years, to hear of Jesus, and where I had been so often entertained by the warmest of friends. There, among the bushes, on the rough stones, we knelt and re-consecrated ourselves to Christ; the savages looking on and wondering why we wept and prayed. The spot we shall never forget.

In another letter, the first date of which is January 20, 1862, Mr. Sturges refers to intimations that it might be thought best for him to leave an island so far to the West, and expresses his strong desire to remain. There had been much sickness and many deaths from small pox, among the people. He writes of

The War in America.

It is with feelings of sadness that we hear of the movements in our beloved land; but these feelings are mingled with joyful expectations, since we are able to assure ourselves that the day of joy and peace draweth nigh! My heart is full, too full for expression, when I see that the day of redemption has come for the millions in bondage, and the shame of my country is no more to be known among the nations! I do feel that there is hope for the American Board. Surely, when men and money, by millions, flow in to do the work of the Lord in putting down the rebellion of a few bad, *mad* men, there will soon be a like liberality in putting down the rebellion of Satan! I feel that the "time draweth nigh." The future of Micronesia, and of the world, is bright! The Lord will have the nations to praise him; and it is a privilege to live and work in these days of gathering.

Persecution at Shalong.

April 20. The violence which has long been threatened against our little church at Shalong, has commenced, and we know not where it will stop. The three male members came down to assist us on our meeting-house, and while here the family of one were driven from their house in the night time, all the property taken, and the dwelling broken up. Orders were also given to destroy the property of the others, and that they should be stoned on their return. These latter orders have not yet been executed, but they may be soon.

May 29. Natives just arrived from Shalong confirm the rumors that another of our church members there was attacked in the night, his house plundered, and other violence threatened. The head chiefs there are showing their purpose to destroy the new religion. So far, the Christians, a little band, stand well; and I much hope that their meekness will be the occasion of good even to their enemies.

At our monthly concert for last month, I proposed to our church to make some contributions to the brother who was first robbed at Shalong, and it was most gratifying to see the interest and liberality of these new believers. Every one came in with something,—one with a shirt, another with a pair of pants,—and this in

addition to their missionary contribution. Even our nanakin sent in a nice mat, which is the Ponape bed. This gift of the chief is more than the mere value of the thing, as it serves to show how he looks upon persecution, and as it will be a protection to the receiver from further violence.

It is matter of joy and gratitude that we are permitted to live in so much peace at this station. Our little church is now free from the petty annoyances and thefts, to which they were subject last year. All seem to be as much respected, and more, than when in their heathenism. This is so much better than our fears, or the experience of the little flock at Shalong, that we shall try to be more grateful. The Lord is greatly blessing us; but there is a sad state of things at Shalong. What can be done for the believers there? How I long to be with them, and in some measure lighten their trials; but, alas! what can I do? I can only see them occasionally, and encourage them to bear their sufferings.

Writing, again August 1, 1862, Mr. Sturges speaks of his great unwillingness to leave Ponape, and states that they had there, in process of erection, a meeting-house 40 by 60 feet, which he hoped to see completed ere long. He was desiring, also, to do something more to furnish the few readers with books, and to initiate one of the church members, Narcissus, a native of Manilla, into the work as a teacher. At this time, he was rejoicing in the return of his wife from the Sandwich Islands, not well, but improved in health.

He wrote also on the 4th of August, in behalf of the mission, respecting the need of reinforcements. They call, specially, for two additional American missionaries, in case Dr. Gulick is not able to return,—one for Ponape, and one to be associated with Mr. Bingham, on Apaiang; and for three Hawaiians,—one for Strong's Island, to take Mr. Snow's place, one for Ebon, to take a new station on the Marshall Islands, and one to help in the same way on the Gilbert group.

The publication of other letters from this mission must be deferred. They will appear in the next number of the Herald.

Greece.

Letters from Dr. King.

The following extracts from letters recently received, will be read with special interest because of the political movements in Greece to which they refer, and which are attracting so much attention. It will be seen, that after so many years of patient toil, with, at times, much perplexity and persecution, while but little fruit has been gathered, the veteran laborer now rejoices in the hope that a brighter day is dawning upon that land, in its religious as well as its civil affairs. The first letter from which extracts are given, was dated December 13, 1862.

Improved Religious Prospects.

From what I see and hear, I have reason to believe that our labors in these regions, for thirty-five years past, will not all be lost. A few days ago, one of the first lawyers here said to me that he believed my religion to be true, and that he wished his children to be brought up in it. "As for me," said he, "having been born and brought up in this church, I cannot bring myself to leave it, though my mind is convinced; but the rising generation will." Another lawyer, who is also a Professor in the University, said to me yesterday, as I was speaking to him of the importance of endeavoring to lead the students to read the Word of God more, "This I have recommended in one of my lectures; your religion is true," &c. Another Professor here, day before yesterday, remarked, "We shall all, by and by, become Protestants. We have not to change our religion, but only to leave off what has been added."

Other individual cases are mentioned, indicating, like the above, an apparent favorable change of views, and Dr. King adds:

The greater part here now seem to be very friendly to me, most cordial,—and some even of the first of the clergy. Not long since I met in the streets a lawyer, (not one of those already mentioned,) and he stopped me in the midst of the crowd, took me cordially by the

hand, and said, "You see how those *nappistes* (the name of a party) who persecuted you a few years ago, are now sent away." I believe I wrote to you, that the editor of the "*Age*" had been sent out of the country. Last week the editor of the "*Hope*," (the other scurrilous paper,) who years ago did every thing in his power to injure me in the minds of the people, and help on the persecution, was followed by a great crowd in the streets, not far from my house, hooted at, and pelted with rotten lemons, and every thing filthy that could be found in the street. He had for days been concealed, as I was told, at the French Legation, and did not dare venture out, for fear of losing his life; while I, whose life he, by means of his vile paper, had put in danger, now go about freely, and am everywhere received as a friend, in the most cordial manner. Those who were my greatest enemies and persecutors here, are now chop-fallen and held in contempt, by, I think I may say, the mass of the nation, certainly by the most intelligent citizens of Athens.

I do not despair of Greece yet. My persecutions here, years ago, have been the means, I believe, of opening the eyes of many. The wrath of man shall praise Him, and the remainder of wrath he will restrain.

Health—Hopes.

I am not able yet to preach, but do what I can by way of conversation, though I cannot converse much without having my throat affected. I fear I shall never wholly recover from the bronchitis, though I think I am slowly gaining. But if I recover, I cannot expect to labor very long. I have finished my threescore-years-and-ten, and cannot expect to remain much longer on the earth. I hope, however, to remain till I see the Union restored in our beloved country, every vestige of oppression wiped away from it, and the cause of all our present sorrows removed; till I see the temporal power of the Pope wholly destroyed, Italy and Greece wholly free; till I see a revival of true religion in all these regions. I have seen great things in years that are past, and hope to see still greater.

The National Choice of Prince Alfred.

In another letter, dated December 20, Dr. King refers as follows to the election, by the people, of Prince Alfred of England, to be their sovereign.

The Greeks are determined to obtain, if possible, for their king, Prince Alfred. Of 10,107 votes, given here, 10,091 were for Prince Alfred, and only four for the Duke of Leuchtenburg. Twelve voters inscribed their names in the book of votes, and wrote opposite, "*Alfred or death.*" It is seldom that so much unity exists among this people, with regard to any subject. It seems as if a spirit had been sent out among the Greeks in all parts of the world, moving them to choose Alfred. Russian despotism they are afraid of, and Jesuitism they hate. They declare that they will never have a Roman Catholic for their king; they say they would prefer a Turk, if he were baptized. And they cannot bear the idea of having any German.

They wish for Alfred, because they think he will govern in a constitutional manner, give full liberty of the press, encourage agriculture, make good roads, and preserve good order. They say nothing about his being re-baptized, and seem to take it for granted that he will remain a Protestant. They do not seem to be as much afraid of Protestantism as formerly. In fact, many are beginning to see that the religion of the Bible, without any mixture of human traditions and additions, is the true religion, and that which exalts a nation.

If Alfred should come here, and should bring back the Sabbath, which we had in the time of Capodistria, and which the Bavarians virtually abolished, all the Greeks would be glad. Should he recommend placing the Bible in every

family in Greece, the whole nation would applaud him for that act. Should he have any thing of the spirit of Christianity, and accept the proffered throne of Greece, he might do a great and good work for this nation, and for the Greeks in every part of the world.

Circulating the Scriptures.

I am endeavoring, by conversation with persons of intelligence here, to impress upon their minds the importance of more attention to the Sacred Scriptures, in which are contained the true principles of civil and religious liberty; and I hope to be able soon to place in the hands of the students in the University, the book which I printed and published some time since, consisting of Extracts from the Homilies of Chrysostom on reading the Scriptures.

Writing again, December 27, Dr. King speaks of sending to the President of the University, for the students, two hundred copies of his book, "John Chrysostom on the reading of the Scriptures," which were immediately distributed. In other cases, he was finding an increased appreciation of the value of the Word of God. He remarks: "As rain in the spring softens the earth, and prepares it for the seed of the sower, so liberty, brought by the late revolution, seems to have a happy influence on the minds of many, preparing them to receive more readily the 'good seed.'" On the 3d of January, he wrote:

Last Monday I gave to the Bishop here, who is a member of the Holy Synod, a hundred copies of the same work, which he promised to send to the priests of his diocese. This Bishop is friendly to the distribution of the Scriptures in the language of the people, and has himself purchased many hundred copies of the modern Greek New Testament, for the people of his charge. He is the only Bishop I know of here who seems to take any interest in furnishing the people with the Word of God. I have sold of the publications of the American Tract Society, to the amount of $106.16.

Central Turkey.

Letters from Dr. Pratt, October 30, and December 13, 1862.

Dr. Pratt, though nominally stationed at Aleppo, has not been much there since his return from the United States. In a letter written from Adana, October 30, he speaks of a visit to that place and Killis. At Aleppo he was impressed with the importance of a missionary's presence with the people. He saw much that was pleasant, but found "a new source of division and strife," in the fact that Kos Bootrus, formerly a deacon in the Protestant church there, but cut off for unchristian conduct, had recently received an appointment of a missionary character, in connection with the English "Church Moslem Society." Though his appointment was with primary reference to labor among Arabs of the desert, he had taken a house at Aleppo, opened a place of service, and "was proposing to some members of our congregation to baptize their children." Reference is also made to the visit of the recently ordained priest, Garabed, of Diarbekir, to that place, and the holding of an Episcopal communion service to which members of the Protestant community, "not church members," were invited.

Adana as a Field of Labor.

A second letter is dated at Antioch, December 13. Dr. Pratt was then on his way to Aleppo, from Adana, and says in regard to the latter place, vacated by the death of Mr. Coffing:

We spent six weeks there, of very pleasant and we hope profitable labor. The field and the people were new to me, and I rejoiced in the opportunity of becoming acquainted with them. My former impressions of the place have been much modified by this more intimate acquaintance. It is a place of great business activity, steadily growing in size, and increasing in importance, as the mart for the abundant productions of its magnificent plain, especially in the increasingly important article of cotton. The preparation of this crop for the market forms a very large part of the industry of the people. Probably one-half of the inhabitants are engaged in

picking it from its husk, cleaning it from sticks and leaves, or separating the seeds by the rude gins of the country. From this fact result several others. There are many strangers there, men who come for one, two or three years, attracted by the abundant demand for labor, and high wages. These form a good field for missionary effort, and there are quite a number in our community. It also happens, from this call for work, that there is very little social visiting among the middle and lower classes, all being engaged in the evenings in picking cotton. This may be an advantage, or the contrary. It certainly gives the pastor good opportunities for evening visits; but on the other hand, this unceasing pursuit of wealth is not the best preparation for hearing the gospel.

New Preacher—Schools—Self-support.

Contrary to his previous opinion, Dr. Pratt found Adana not an expensive place to live in. "The climate is not unhealthy, except that in summer the heat is very oppressive; but summer retreats, in the midst of Armenians, are easily found." While he was there, the Protestants invited Adaluna Garabed, a graduate of the last class at Aintab, to preach to them as a candidate. He writes:

Garabed had gone, provisionally, to Kessab, and on receiving their invitation made immediate preparation to come to Adana. His impressions on reaching the place will serve for my own. He had left there, four years previously, a handful of men, (as Protestants,) and no women except the preacher's wife. The Sabbath after his arrival, we had Sabbath school as usual, at nine o'clock in the morning. There were present 56 males and 20 females, besides 41 children in the infant class below; and on seeing their interest and attention, he said, "These people are alive." At the noon service, attracted by the unusual circumstance of the baptism of several children, there were 65 males and 50 females.

The people manifest a readiness to work, and also to contribute. The Sabbath school, instituted by Mr. Coffing, had been discontinued, but was again desired by them, so that we began again; and weekly did the eight teachers, and some others, assemble to go over the lesson with me, writing down the questions and answers; in which work they have acquired some facility since they first began with Mr. Coffing, and were unable so to write, from his dictation, that they could understand it when out of the house.

The two schools are well attended, having about sixty scholars, both taught, at present, by natives of the place. To me the work there seems very hopeful, and I anticipate substantial progress under the labors of Garabed. He has the right idea of his relations to the people, and looks forward to the time when they will support all their own institutions. With the growth for which we hope, that time cannot be far distant. His salary is fixed, for the present, at one-half what the former preacher received, of which the present contribution of the people is about one-quarter. Besides their subscriptions for the support of schools and the new preacher, (200 piasters per month,) they have collected, of their own accord, a considerable sum, (about $30,) for the poor, and even entertained the project of buying a bell, and clock for the church. They seem to like the idea of doing their own work and bearing their own burdens, yet they show a very tractable and docile spirit. They need the advice and training of a resident missionary, and we hope they may not long remain deprived of these advantages.

Tarsus—Help Needed.

For Tarsus I have not so much to say, as I was able to spend only a few days there. The people are different from those of Adana, more simple, less independent, perhaps more warm-hearted. Business does not drive them as it does the Adana people, though they are not inactive. The work is making good

progress, and the day we reached there, a young man and his young wife had come out on our side, and had been driven from his father's house, with nothing but the clothes they had on. Both of them seemed determined to persevere. They are of good family, and are both intelligent, and convinced of their duty to follow the truth. This community once decided to call their present helper as pastor, and arrangements may yet be made to that end. They have a small school for which they pay in part. The teacher is a young man from Adana.

There are no villages occupied at present, nor can there be till a resident missionary shall come among them. Are we not to have one new man from America this year? We hear of no one, and do not understand it. We are now only *seven* men with *six* stations, and Dr. Goodale almost unable to do missionary duty. What are we to do for theological education, and what for these six stations?

At the close of his previous letter, Dr. Pratt had said: "We must have a man for Adana. We cannot suppose we are to be disappointed." In connection with these letters he sends some notes respecting his visit to Killis, mentioning incidents which seem to show that there is still, as has been noticed formerly, much liberality of sentiment, and readiness to listen to the truth, among the Mohammedans of that place and vicinity, and which indicate "how wide and how excellent an influence may be exerted by an earnest and devoted preacher in such a place."

Eastern Turkey.

KHARPOOT.

Letter from Mr. Wheeler, December 5, 1862.

The statements made by Mr. Wheeler in the following extracts, indicating, as they do, progress and promise in various respects, in the Kharpoot field, are very encouraging.

Theological School — Increasing Intelligence.

The closing of our theological school, for the long vacation, furnishes occasion for saying some things in regard to the school and our work. You were perhaps informed of the death, in September last, of one of the most promising members of our first class, Sahak, who, though almost totally blind, possessed a mind of more than ordinary power, and made good progress in study. His death was very sudden but happy, and produced a good effect among the members of the school. Of the nineteen members of the first class, eight are now employed by the Arabkir station, two by Diarbekir, and nine by Kharpoot. Of the second class, four are employed by Diarbekir, one by Erzroom, three by Arabkir, and five by Kharpoot. It is a matter of interest to us, to watch the progress both of the young men and of the people among whom they labor. Villages which, a short time since, were so ignorant that our then wholly uneducated helpers were acceptable and useful, are now so advanced as to demand and need men of the first class. But two or three members of the second class could now sustain themselves at any one of our regular out-stations, except as teachers of children.

There is progress, too, in supporting the young men by the people. At all our out-stations, where wood and lights were formerly furnished by the Board, the people now bear the whole expense. The helpers are boarded by the people also, at all our regular out-stations, except Palu and Choonkoosh, and this though some of the villages aid in supporting the city pastor. At Choonkoosh, the people have paid about $20 during the year, towards renting a chapel and supporting their helper, and those in Palu, $48. We continually press upon them their obligations to sustain their own institutions, feeling that thus only can we lay well the foundations of the churches.

The New Chapel.

Our new chapel was dedicated November 23, and is all we could desire.

Its influence for good is at once seen in an increasing audience. A few evenings since, the third anniversary of the theological school was celebrated in it, six of the pupils addressing the people upon appropriate subjects, in a style very creditable to them. So neat and well-lighted a place of worship, supplied as it is, without expense to the Board, with solar reflectors and two neat pulpit lamps, is exerting an influence for good in the villages. Already the people of three villages have covered the black, mud walls of their chapels, with a neat white plaster, and four have purchased, one each, of the "wonderful lamps, by the light of which a man can read on the opposite side of the room;" of which, in anticipation of such a demand, we had ordered a few extra. Our villages are also, at their own expense, furnishing their places of worship with clocks, and beginning to learn that (to an oriental) very difficult lesson, to be regular and prompt, and to value time. Looking at the work as a whole, we are much encouraged, and particularly in seeing the increasing stability of the little communities in the different cities and villages, and of the church which is made up of members from them all.

The support of the pastor costs much anxiety and effort, but we are pleased to see that a majority of the people pay promptly the sums subscribed by them.

Girls' School—Additions to the Church.

The prospects of the girls' school are very good, more wishing to enter as boarding scholars than can be received. Not improbably, however, at the time of opening the school, in April, some who now wish to enter will draw back. One man earnestly desires to place both his sister and wife in the school, as boarding scholars, paying for each the $16 which we demand from all in our own field who are able to pay so much. To place his wife in the school, he must hire others to care for an infant child. Such an interest in female education is surprising. We receive the sister, and promise to admit the wife also, if there be any vacancy. Two other girls will pay $8 each. Eight girls from Diarbekir wish to enter, of whom a part will pay something. Of the fifteen, or less, day scholars from this city, all who are able will pay $1.60 each. All the pupils will also pay half the cost of their text-books.

At each of the six communions during the year, some persons, twenty in all, have been received to the church, and there are several others of whom we have hope that they are Christians.

We are much encouraged by reports of the meeting of the Board in Springfield, showing, as they do, how strong a hold the cause of missions has upon the churches.

Syria Mission.

BEIRUT.

LETTER FROM MR. JESSUP, NOVEMBER 15, 1862.

IN this communication, after a brief reference to pleasant indications in different places in their mission field, Mr. Jessup presents a narrative respecting a professed believer which will be read with interest, though time must be allowed to test the sincerity and stability of one who has passed so often from one form of religious profession to another. "My object in writing so much about him," Mr. Jessup says, "is to ask an interest in the prayers of God's people on his behalf, that he may be truly converted and made an instrument of great good to that wild pagan sect of Syria," to which he was attached. "His history shows us that we ought to expect great things, and that nothing is impossible with God."

Encouragement.

The movement in Hums is proved to have had a substantial basis, and the brethren there stand fast in the Lord. Near Tripoli, too, seed long since sown is springing up and bearing fruit. Yesterday we received a petition from twenty-five men, from the two villages of *Sheik Mohammed*, in Akkar, and *Khoreibeh*, near

Kolatel Hosson, stating that they are Protestants and wish a missionary. Several of the men are well known to us, but the majority are more recently enlightened. This movement, together with that in Hums, renders it necessary that a missionary be sent to Tripoli as soon as practicable. In Beirut, three adult men, heads of families, have recently come out as Protestants, and two of them seem to have had a work of grace wrought in their hearts. In Lebanon the demand for Protestant schools is unparalleled. The door seems to be opened wider and wider, in every direction.

A Converted Nusairy—Early Life.

We have just become much interested in the case of a converted *Nusairy*, from that mysterious pagan sect which inhabit the mountains north of Tripoli, towards Antioch. He is now in Beirut, apparently a firm Protestant, and his history is of such interest that I will state it in brief.

He was born in Antioch, about thirty years ago, and when a child removed to Adana, near Tarsus. At the age of seventeen, he was initiated by the sheiks of his religion into the pagan mysteries of the Nusairy faith. The initiation occupied several days; and he was bound by the most terrific oaths, that he would never disclose the secrets of the sect, on pain of death. Being naturally of a shrewd and inquisitive mind, he devoted himself to the study of that faith, (which none but the initiated can understand,) learned the worship of the sun and moon, and adopted the horrible and gross superstitions of the sect. They hold to the transmigration of souls; that is, that all unbelievers are at death transformed into some one of the lower animals. The Mohammedans are changed into donkeys, the Christians into swine, and the Jews into monkeys; but the Nusairiyeh ascend to the milky-way and are transformed into stars. They also teach that when a believer dies, the planet Jupiter descends, and takes his spirit up to the milky-way.

Becomes a Mohammedan—then a Greek.

When this man, Soleyman, began to investigate the mysteries of his faith, he determined to watch the planet Jupiter, at the death of every Nusairy, and see whether it actually descended to the earth or not. To his great amazement, though he watched the planet at the very moment when several well known sheiks died, it did not remove from its place, nor undergo the least change. His faith was thus shaken; and he went on from one step to another, until he concluded that there must be a better religion than such pagan absurdities, and turned Mohammedan. He was a Mohammedan about a month, when, as he says, he "found in the Koran three hundred lies, and seventy great lies," so that he was unwilling to remain longer a Moslem. He then studied the books of the Greek Church, turned Greek, and was baptized by a merchant of Adana. Entering on this new faith, he was horrified to find, that though professing to worship the true God, the Greeks actually worshiped pictures, and *ate their God*—(in the mass.) He says he had read, in an old copy of Robinson Crusoe, translated into Arabic, about men eating one another, but here were people eating their God,—for they claimed that the bread and wine in the sacrament were really changed into the humanity and divinity of Christ!

Joins the Jews.

Finding Christianity to be of such a nature as this, and knowing of no better form of it, he concluded that he would become a Jew, as the Jews read the Old Testament in the original, and all sects acknowledge the Old Testament as true. For four years he continued a professed Jew, and learned to read the Hebrew of the Old Testament and the Talmud. He was at first greatly troubled lest God could not admit a heathen among his

chosen people; but says he was quite relieved when he read that Ruth and Rahab, both heathen women, were among the progenitors of David. Two things at length led him to leave the Jewish faith, viz., the absurdities and blasphemies of the Talmud, and the prophecies with regard to the coming of Christ. He then decided that he would become a Christian again, hoping to do so without adopting picture worship and transubstantiation. As he was baptized before by a layman, he now applied to a priest, but found no special difference, as he was obliged to worship pictures again, and eat his God. He could not remain a Greek; he had tried Paganism, Judaism, and Islamism in vain, and now began to look for something else.

Becomes a Protestant.

The Greeks had told him of the "religion of the Angleez," (Protestants,) and that they were an heretical sect, who denied the resurrection; and he wrote a tract against their heresy, bringing proofs from Scripture for the doctrine of the resurrection. A Greek from Beirut, living in Adana, told him that there were learned Greeks in Beirut who could convince him of the truth of transubstantiation and the propriety of picture worship. While visiting this man, he saw a book lying on the table, which he took up and began to read. It was a copy of Dr. Meshaka's work on the Papacy, in Arabic. He was so absorbed in the book, that the Greek, who had bought it for his own use against the Catholics, and not to make Protestants, became alarmed and took it from him. He then went out, determined to get it for himself, and finally found Mr. Coffing and Adadoor, the native helper, whom he had before regarded as Sadducees, and obtained the book. He was delighted. Here was Christianity which neither enjoined picture worship nor taught transubstantiation. He became a Protestant at once, and wrote to Damascus, to Dr. Meshaka, thanking him for having written such a work.

Persecution—Apparent Firmness.

The Mohammedans and Nusairiyeh were now leagued against him, took away his wife and child, and his property. He was thrown into prison, and two Moslem sheiks came and tried to induce him to become again a Moslem or Nusiary. They pictured before him the sensual delights of Paradise; but he replied that they were welcome to his share of their Paradise, he was rooted in the religion of Christ and would not leave it. He remained in prison twenty-one days, and then was sent as a conscript to enter the Turkish army in Damascus. While in prison he wrote several prayers which he has read to me, in which he pleads that God, who rescued Joseph, and David, and Daniel, and the three Hebrew youths, would rescue him from prison and from the hands of his enemies. Though illegally arrested, being a Christian and not liable to conscription, his hands were put in wooden stocks, and he was marched by land all the way to Damascus. Just before reaching Damascus he found some Protestants at *Nebk*, and requested them to write to Dr. Meshaka, to use efforts for his release after he reached that city. After a week's search Dr. M. found him in a loathsome prison. Though his fellow conscripts declared that he was a Christian, the Turkish authorities refused to release him until, providentially, Col. Fraser, the British Commissioner to Syria, visited Damascus, heard of the case and procured his release. He remained a month with Dr. Meshaka, and has now come to Beirut. He says he is anxious to labor for the conversion of the Nusairiyeh people, who are in gross darkness and ignorance. He has a thorough acquaintance with the Scriptures, knowing whole chapters by heart, and is familiar with the Arabic, Turkish and Armenian, and somewhat so with the Hebrew. He

may go to Latakia, to labor with our brethren of the Associate Reformed Church, among the Nusairiyeh of that region.

Mahratta Mission.—India.

AHMEDNUGGUR.

LETTER FROM MR. BALLANTINE, NOVEMBER 10, 1862.

THE Mahratta mission held its annual meeting at Ahmednuggur, commencing October 21. Accounts of this gathering, which was one of much interest, have been published at Bombay, and also in some of the religious papers of this country.

Candidates Licensed—New Station at Sholapoor.

One of the principal things attended to at this meeting was the examination of the theological class, which has now completed its three years' course of study. The young men sustained a very good examination. Four were licensed to preach the gospel, the licensure of the three remaining members of the class being deferred until they could obtain more experience. The class numbered, the past year, only seven; two teachers, who had been connected with it for the two previous years, having been unable to continue their studies on account of the duties of their schools.

The mission determined to form a station at Sholapoor, and Mr. and Mrs. Harding left here to-day for that place, taking one of the licentiates, and two other of our native Christians, with their families, to help them in their work. We look to the next reinforcement to supply the wants of Bombay.

We have had an excellent anniversary this year, though I have no time to send you an account of it now. I can only say, that we had evidence of the presence of the Holy Spirit with us, but not in the same way, or with the same external manifestations, as last year. Offerings were made to the Lord by some of the native brethren, though nothing was said to them on the subject. On account of the great drought, and the high prices of provisions, few were in circumstances to give much to benevolent objects. Still, the donations made in money and valuable articles, and in written promises given in, amounted in all to more than one hundred rupees.

Additions to the Church.

Yesterday, three persons of high caste were received to the second church, being baptized by Mr. Vishnoopunt. One of these is a Brahmin, (whose husband is not a Christian, though the brother of Vishnoopunt.) Another is a girl from Mrs. Ballantine's school, who is about to be married to a young man just licensed to preach the gospel. The third is a young man who belonged to the tailor caste, and has left father, mother and other relatives, and has even submitted to the loss of his wife, for the sake of Christ and his salvation. Two other men of high caste were examined last week by the church, and approved; but one of them was ill and unable to be present yesterday, and the other, an old man, was desirous to wait awhile before coming forward, saying that he wished to settle some matters before making a public profession. He however seems firm in his attachment to Christ. Thus God is adding to his church such as we trust will be saved. I should say, that all these five persons have been very regular in their attendance on religious services in the second church, for several months; one or two of them, indeed, for more than a year.

Madura Mission.—India.

BATTALAGUNDU.

LETTER FROM MR. WASHBURN, AUGUST 29, 1862.

Great Scarcity of Food.

MR. WASHBURN states that there now exists, in the Madura district, such a scarcity

of food and of working materials, as would set England in a political ferment if it existed in Manchester or Ireland. Rice is three hundred per cent higher than it was two and a half years ago. The famine, and the high price of cotton, are affecting the congregations. The people suffer much, and many wander abroad, to other districts and to Ceylon, in search of subsistence. Yet he writes:

Nevertheless, the catechists' accounts of their half year's labor, afford ground for hope and encouragement. The church members at the station are slowly increasing in their knowledge of the Scriptures. A serious hinderance exists to the firm establishment of Christian habits among the rising generation, in the fact that the people, not being land-holders, hire their children out to the heathen owners of land; and either from the nature of their work, such as watching flocks and watering gardens, or from the necessary tenure of their service, such as sharing the crop of a heathen's ground with him and a heathen fellow laborer, it has been difficult to secure the rest and reverence of the Sabbath day.

We have in some measure succeeded in reaching the class of persons referred to, by evening schools. The congregation has been increased by the addition of one family; and one person, employed in our family, has united with the church.

Need of Many New Helpers.

Mention is made of a cluster of villages where there are several Christian families, but no resident catechist, and Mr. Washburn says:

It is a Tamil saying, that the cocoanut grove will not flourish, which does not hear the footsteps of the owner in it, every day. It is not otherwise with the churches. The keeper of the Lord's vineyard must walk daily among the vines. That this is specially needful here should not surprise us. Our converts are from classes that have been domineered over, and compelled to suffer others to do their thinking and ruling, until intelligent planning, and combined action except in immemorial usages, are unthought of. They are, moreover, generally unable to read. Every thing they learn of the Bible must come through the lips of others. They are, most of them, compelled to daily and severe labor for a bare sustenance. That such persons do not at once, on leaving their superstitions, leap into Christian manhood, should not surprise us, who, with all our advantages, are yet so far from attaining the stature of perfect men in Christ Jesus. If such illiterate Christians are to live isolated,—perhaps one or two families, perhaps a single man in a village,—who can doubt that there will be a necessity for a large number of conscientious, energetic and faithful catechists. With such a corps of laborers, no method of evangelism could be more powerful. Each Christian is a light in his village—a centre of Christian influence. One often sees, as he travels along the roads by night, a little earthern lamp, burning before an idol shrine. The priest comes regularly, night by night, renews the wick and supplies oil. If this is faithfully done, the light shines cheerfully out upon the dark, solitary road. If he fails to do it, the lamp is only a bit of filthy pottery. So with our ignorant, hard-laboring Christian. If he is faithfully looked after and instructed, he is a light in the darkness of his village. If he is not, he is worse than useless; and in so far as our method of labor is concerned, he is a failure. While, therefore, this method calls forth the most wide-spread evangelizing labors of the missionary, it also calls upon each missionary individually, and the mission as a body, to secure a corps of faithful, judicious, and sufficiently educated helpers to meet these necessities. And here we are presented with a problem not yet solved.

Decline of Heathenism.

If we look at the heathen about us,

we cannot doubt that idolatrous superstition and worship are losing their hold on thousands of the people. This appears in several ways. In the villages into which tracts or the catechists have penetrated, the people will largely confess the untruth of all their superstitions. One feels a perceptible difference in passing from such a village to one in which no catechist has been. He sees it also in the fact, that next to no new temples are being erected, while many are falling to decay. He may observe it at the feasts. In the principal one of each cluster of villages throughout the country, a yearly festival is held, and a car, like that at the great temples, except of smaller proportions, is drawn around the town. This is not only a religious but a festival day. While, therefore, the crowds at these festivals are not an index of the popular estimate of the religion, you may judge something of their religious zeal by the alacrity of the people in drawing the car, by the numbers you see rolling on the ground before it, or measuring their progress around the town by prostrating themselves, then rising and advancing their length and repeating the act again and again. A catechist expressed the state of these festivals when he said, "The people lately show very little piety." This is true. The festival remains; doubtless superstition remains; but the spirit which originated these observances, and was their former life, is insensibly evaporating. But no one may infer that heathenism will be abandoned the moment it is seen to be false. It is not a characteristic of the human mind, in the East or the West, to abandon observances and customs simply because they are false or hurtful.

Itinerant Labor Needed.

My personal observations, so far as I have been able to extend them, correspond with this account. During the past month, I have been able to visit and preach in over thirty heathen villages. Most of these were out of the ordinary routes of touring, but in nearly every one of them, the name of Christ was known by some with whom I conversed. The gospel had no doubt been preached in them all. In one or two instances, I saw thoughtful men, who were evidently counting the value of Hindooism as a religious system. On the whole, these visits afforded me encouragement, in what I saw to have been already accomplished. Again and again the thought came to my mind, that with God's blessing, all that seemed wanting to an ingathering of converts, is the wisely directed, faithful, systematic labor of really devout men. I cannot express to you how much I should value an *itinerant mission*, as a means of forming industrious habits, elevating the piety of our catechists, and instructing them in the right method of preaching to the heathen. That the reflex influence of such a system of labor, on the missionaries and the mission, would be worth its cost, even though it should involve the sending of additional missionaries, I think to be beyond a doubt. But whatever agency may or may not be at hand, we shall hope, most of all, to share the presence of Him who walks in the midst of the churches; and we shall still ask your intercession, that we may have this most needed of all agencies or blessings.

PERIACULUM.

Letter from Mr. Scudder, September 2, 1862.

In this letter, probably the last sent by him to the Missionary House, Mr. Scudder mentions the admission of three persons, on profession, to his station church. He states that the Romanists had been active in Periaculum of late, had erected a neat church building, had purchased a large lot of land, adjoining the mission premises, and were making strenuous efforts to gain proselytes from among disaffected members of the congregation; thus far, however, without effect.

Tours in Heathen Villages—A Difference.

After returning from the Pulney hills, our brother had made two tours among heathen villages. His statements in regard to the reception given to truth and its messengers, in different classes of villages, and the graphic account of the mode of proceeding, will be read with interest. He visited, in all, sixty or seventy villages. One tour was in a district where a catechist had labored for sometime, and the other, in one where the gospel had seldom been preached. He writes:

It was interesting to note the different manner in which our message was received in these separate districts. In the latter, the people, though never treating us discourteously, seemed to be quite indifferent to the gospel, well content with their own faith. They were decidedly opposed to accepting any tracts, fearing the wrath of their gods. In the former region, however, we were greeted cordially, our words were listened to with attention, and there was a manifest friendliness towards Christianity on the part of the villagers, which was very gratifying. It is especially worthy of remark, that the head men of these last mentioned villages are uniformly kind, while some appear to be almost ready to cast in their lot with us. In Andipatti, where a catechist lives, and where, but a year ago, was exhibited marked hostility against us by the inhabitants, a Brahmin in high office has lately purchased a copy of the New Testament, for his own use.

Mode of Proceeding.

Touring among the heathen is a new experience to me, but thus far a very pleasant one. Contributors to foreign missions would have their sympathy deepened and their benevolence quickened, could they accompany a missionary in one of his ordinary visits to a village, or a group of villages. The evening is usually the most favorable time for preaching. Then the men are returning from their day's work, with perhaps a bundle of straw upon their heads, a watering bucket in their hands, or their wooden plough over the shoulder. These, and the village women coming to the well to draw water, will furnish you with a good audience, for half an hour or so. To a stranger, the herds of cattle, and droves of sheep and goats, coming home from pasturage, with the kids and lambs frisking about, add not a little to the interest of such a scene.

As you enter the village, the people whom you meet, surprised at the unusual sight of a white face, respectfully ask your errand. "We have a proclamation to read," replies the catechist; "come and hear." Stopping in some central place, the catechist commences reading in a loud voice, a tract entitled "The Divine Proclamation,"—a succinct statement of the gospel message. Before he has finished reading, quite an audience will have collected, varying from half a dozen persons to a crowd of three hundred or more, according to the size of the village. After he has read the tract, he takes some topic presented in it as the text of a brief address; and you follow in the same way, both seeking to impress upon the audience the great truths of sin and redemption. Usually the people will hear you through in silence, breaking in occasionally with, "Fact," "True." Give them a chance to talk, and their comments will be various enough. Often, some person, fancying that he understands better than the rest the drift of your remarks, will take your part, and retail what you have said, in a less elegant, but possibly more intelligent form. If you have been addressing women, they will probably reply, "Sir, we are only women, what can we know?" If your hearers are very low people, they will say, "We never studied, how can we understand?" "If we change our religion, who will give us grain?" "Who has seen Heaven or Hell?" "Where is God?" These and other such ques-

tions, are very common replies. Objections urged against Christianity in Christian lands, are usually products of sense rather than of spirit; but it is the excessive grossness of the objections, and the unblushing effrontery with which they are thrown out, that astonish you when you meet a heathen opposer. "This is my god," said a man to me one day, very significantly laying his hand upon his body; and the declaration of the Apostle, "Whose god is their belly," gained fresh illustration. The truth is, all that the people generally care for, is a good living; and the sole thing, of a religious nature, that attaches them to their present faith, is a superstitious dread, lest, if they renounce idol worship, the gods who give the crops should deny them food.

PROCEEDINGS OF OTHER SOCIETIES.

ENGLISH CHURCH MISSIONARY SOCIETY.

THE last Annual Report of this Society shows an income for the previous year of £136,898 13*s.* 11*d.* (about $684,000,) and an expenditure of £131,950 15*s.* 10*d.* The following table presents the more important statistics of the Society's missions.

MISSIONS.	Number of Stations.	Clergymen.		Native Helpers.		Native Communicants.	Pupils in Schools and Seminaries.
		European.	Anglo-Indian, &c.	Native.	Male.	Female.		
West Africa, . .	13	9	1	11	13	1	3,932	142
Yoruba, . . .	7	8	.	5	42	10	1,094	894
Niger, ...	3	.	.	2	8	.	.	.
East Africa, . .	1	1	.	.	.	.	.	.
Mediterranean, .	5	9	.	.	7	.	68	100
Western India, .	7	14	1	2	54	5	141	1,539
South India, . .	30	36	2	22	716	144	6,832	12,397
North India, . .	27	54	.	5	307	54	1,131	9,491
Ceylon, . . .	12	12	.	3	114	37	640	4,175
Mauritius, . . .	2	2	.	.	5	1	32	270
China, ...	4	10	.	.	18	1	105	174
New Zealand, .	21	26	.	10	537	5	6,391	*
N. West America,	15	14	2	5	20	.	895	898
Total, . . .	147	195	6	65	1,841	258	21,261	

* Returns incomplete.

The Committee say, in concluding their Report:

Your Committee believe that the Report they have now presented calls for a special tribute of thanksgiving. The finances have been freed from the anxieties and fears which lately existed, and which enforced a painful restriction abroad. The Committee are now free to strengthen the missions by pecuniary aid, and to send forth such new laborers as they may believe to be called of God to the work.

There is also special ground for praise in the work abroad. The Committee review with great and devout satisfaction, the instances in which your missionaries, whenever called to the test, have not counted their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the gospel of the grace of God. * * Rumors sometimes reach us of comfortable dwellings, and conveniences of life enjoyed by missionaries abroad. Your Committee are not careful to answer such charges. They know the temper of their men, and that, when called upon "to endure hardness," they will not be found wanting. To God be all the praise!

Another cause of special thanksgiving is the announcement made this year of the transfer of the Sierra-Leone mission to the independent position of a native church, and of the near approximation to the same position of the native church in New Zealand. Such happy consummations of missionary effort may seem to come late after forty or fifty years' labor, but they are an ample recompense; and your Committee confidently believe that the success in these two oldest missions of the Society foreshadow earlier success in India, China, and Yoruba. Missionary principles are worked out, like all great principles in social questions, by a process of slow induction, amidst many mistakes and disappointments. But now the examples of more than one native church, self-supporting, self-governing, and self-extending, gratefully resigning the Society's further pecuniary help, that the aid may be sent to the regions beyond; such examples will both stimulate and guide the whole mission field. And, above all, the Committee receive these successes as a proof of the presence of the great Head of the church with the churches abroad. "His hands have laid the foundation of this house; his hands shall also finish it." We rejoice when we see "the plummet in the hand of our Zerubbabel, with those seven. They are the eyes of the Lord, which run to and fro through the whole earth."

This Society has recently lost (Dec. 27) one of its excellent Secretaries, Rev. John Chapman, by death; and another, Rev. W. Knight, has announced to the Committee

that he has "been presented by his College to the Rectory of High Ham, Somerset, which will involve the close of his official connection with the Society, at Easter next." A notice of Mr. Chapman, in the Record of December 29, says of him:

In 1840 he went out as a missionary of the Church Missionary Society, to take charge of the Cottayam College, in Travancore. Mr. Chapman kept his eye fixed upon the missionary object of the College; he acquired the native language; he trained his pupils in a knowledge of the evidences of Christianity, and so effectually stamped his own missionary character upon his pupils, that eventually nine were admitted to Holy Orders in our Church, who had passed under his instructions. He removed in 1850 to Madras, to take charge of the Church Missionary Seminary at that city; but here his health gave way, and he was at the same time suddenly deprived of his wife by an attack of cholera. In 1853 he was compelled to return home for the restoration of his health, and was appointed by the Committee a Secretary of the Society. To this office he devoted an amount of labor and thought of which few men are capable. All departments of the Society's operations, whether at home or abroad, whether financial, literary, or spiritual, were thoroughly investigated. To every subject, therefore, which came before the Committee, he brought not only the natural endowments of a clear and powerful intellect, but a large and varied experience, and a thorough knowledge of the points at issue. Mr. Chapman returned from the missionary field with a strong sense of the importance, to all missionary success, of an uncompromising adherence to the spiritual principles of the gospel of the grace of God. He had a firm conviction, that so far only as these principles pervade a missionary Society, the blessing of God will rest upon its operations.

MISCELLANIES.

Central Africa—Slave Trade.

Dr. Livingstone writes to the *News of the Churches:* "On the River Shire and Lake Nyassa, the great evil we have to contend against is the slave-trade. According to our consul at Zanzibar, nineteen thousand slaves pass annually through the custom-house there, and most of them come from the lake and river just named. This traffic destroys all the better feelings of those among whom it flourishes. We were never robbed in Africa until we came within the sphere of a slaving dhow's operations, about half way up the lake, nor attacked with deadly weapons till we were among slave-hunters. We lately sailed about two hundred miles along the western shore of Nyassa, and notwithstanding the yearly drain to the east coast, never saw such a teeming population as lined its shores. They were upon the whole very civil. No fines were levied nor dues demanded. All were busily engaged in catching fish with nets, creels, hooks, torches, or poison. Slaves were often offered for sale. The lake is over two hundred miles long, from twenty to fifty or more miles broad, and very deep. It is surrounded by mountains of great height and beauty. The uplands at their base are probably all healthy and fit for the residence of missionaries. This region of the Lake Nyassa and River Shire is four hundred miles in length, and is but a small portion of this continent, of the future of which the more we know the more interesting it becomes; ay, and the more urgent do its claims appear on those who possess and prize Christ's holy gospel. We hope to be engaged soon in carrying a steamer past the cataracts, and anticipate doing some good anent the slave trade, and in preparing the way for the messenger of the Prince of peace."

Jubilee Essays.

Jubilee Essays; a Plea for the Unselfish Life. Crosby & Nichols, Boston. This neat little volume of about 240 duodecimo pages, appears to have been mostly written in the year 1860, (though the publication was delayed,) and the title, doubtless, if not the work itself, was suggested by the "Jubilee" of the American Board. It presents many thoughts of an earnest mind, deeply convinced of the deficiencies of Christians in the matter of effort for the world's salvation, and of the very great importance of securing, in the church, more of the "Unselfish Life." Many strong

things are said, but not with unreasoning censoriousness. Both the intention and the spirit seem excellent. It is even admitted, claimed rather, that, exceedingly faulty, in this regard, as we now are, this is peculiarly "an age of Christian activity," and that "in no age has there been so much self-denial for Christ." The book is hardly one to be read through at once, like a narrative, a biography, or even an ordinary volume of sermons or essays; but rather one to be kept at hand as a repository of suggestive thoughts, and sometimes very pithy sentences, on the topics of which it treats. It might be improved; the different "essays" are of very unequal merit; but if any one, opening it, should light first upon the introductory note, he may be assured that he has there, perhaps, the most questionable specimen in the whole volume of the writer's peculiarity, if not originality, of thought and style. A few better samples may be given here, though, from many passages marked, it is difficult to select.

Could we count up the immense sums that have been used for individual pleasure, or in supplying the lower wants of the race, and in the same connection, see how little is devoted to the moral elevation of man, we might then be constrained, not to commence a crusade against the comforts of miserable men, but to teach men the comfort there is in self-denial and the Unselfish Life; and seek to incite men to at least as much zeal in spending for God, in saving the lost, as they now have in spending for folly or fancy.

During twenty-seven years past, the French people have paid for tobacco, money enough to support the A. B. C. F. M., at one hundred thousand dollars a year above the present cost, for a period covering twenty-eight Jubilees! Every twelve months, enough is thus spent to support all the missions for one generation.

The support of the turf in England is a million a year. New York theatres receive a million and a half yearly; men are patient under a long and filthy play, who weary with half an hour of gospel. Forty thousand dollars, and ten thousand extra for champagne, are easily spent in a ball for the Japanese. When there may be a call for funds for Japanese missions, will it be then hard to raise fifty thousand dollars?

If we lay the world under tribute to help us through life; may we not lay ourselves under tribute to help the world to an eternal life? Six per cent of the yearly cost of tea in the United States will give six hundred thousand dollars; but what family will save six per cent of their yearly cost of tea and send the gospel to China?

No sane man will doubt that the New York Central Park is a great missionary force; but if it is wise to spend so much for that, what money shall be poured out for the far nobler charities? More money has now been expended on that Park than the cost of the A. B. C. F. M. for fifty years; and while fifty millions more are proposed for it, how many millions per year will American missions find at their service? The one is a place of fresh air for half a million of people: the other is a free gospel for twelve hundred millions, who know not of the free air of Christ's heaven.

We find money laid out more liberally in Satanic adventures than for missions: more paid for politics than for the gospel of God; the costly vices of appetite better patronized than the needs of heathen souls. Our houses are built strongly for ourselves, while human souls, both here and across the waves, wander houseless. We clothe ourselves and leave our brothers' souls naked. We care for our dogs and horses, and are content that our brothers in Adam shall fare worse; we feed to the full and neglect the hungry; the people praise any writing which bolsters up their sin, and in the patronage of fine arts, or the amusement of travel, forget the arts that adorn the soul, and forget that we journey toward a better country. Many of these uses of money are of high good and ought to be patronized, but the complaint is that there is not a corresponding outlay for the nobler needs of men.

Death.

At Oorfa, Mesopotamia, October 28, 1862, Mary, daughter of Rev. George B. and Mrs. Susan H. Nutting, of the Central Turkey mission, aged one year and twenty-six days. This is the fourth child that Mr. Nutting has buried in Turkey. Two died at Aintab and two at Oorfa.

DONATIONS.

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Falmouth, 1st par. R. Merrill, 10; Mrs. A. M. 2; coll. 5;	17 00	
Brunswick, Rev. Dr. Adams's ch.	100 00	
North Yarmouth, A friend,	5 00	
New Gloucester, do.	5 00	—127 00
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Phillips, Mrs. C. E. L.		1 00
Kennebec co. Conf. of chs.		
Hallowell, Cong. ch. and so.		96 69
Lincoln co. Aux. So.		
Bath, Central ch. m. c.	60 00	
Bremen, O. Little.	3 00	
Thomaston, Mrs. H. F.	50	—63 50
Penobscot co. Aux. So. E. F. Duren, Tr.		
Brewer, A friend, to cons. Mrs. Lydia V. Snow, of Micronesia, an H. M.	100 00	
Monson, Rev. R. W. Emerson,	10 00	—110 00
York Conf. of Chs. Rev. G. W. Cressey, Tr.		
Buxton Centre, Rev. G. W. Cressey,	25 00	
Kennebunkport, South ch. m. c.	3 00	
Saco, P. Eastman,	15 00	—43 00
		441 19

Belfast, 1st cong. ch. 20 00
Calais, Cong. ch. and so. 149,98; prev. ack. 128,90; 21 08
Camden, Cong. ch. gent. 18,94; la. 8,25; 27 19
East Machias, A few ladies in cong. ch. 4 00
Machias, Centre st. cong. ch. coll. and m. c. 100 00
Skowhegan, Cong. so. m. c. 12 00—184 27

625 46

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Cheshire co. Aux. So. A. Duren, Tr.
Hinsdale, Ch. and so. 15 00
Keene, La. Heshbon so. for Ind. m. 28; la. miss. asso. 35,57; L. S. 2; G. P. D. 2; 67 57
Marlboro', Ch. and cong. 13 27
Winchester, do. 5 25—101 09
Grafton co. Aux. So.
Hanover, Dartmouth coll. ch. 108 65
Plymouth, Cong. ch. m. c. 13 06—121 71
Hillsboro' co. Aux. So. E. S. Russell, Tr.
Amherst, Gent. benev. so. 138; m. c. 28; la. benev. asso. wh. with other dona. cons. Mrs. EVERLINE B. MELENDY an H. M. 93,08; 259 08
Bedford, Pres. ch. 49 00
Francestown, J. E. Kingsbury, 50; cong. ch. and so. 73,86; prem. on silver, 16,94; (of wh. to cons. Mrs. BETSEY E. KINGSBURY an H. M. 100;) 140 80
Hancock, Cong. so. 26 50
New Ipswich. Coll. 22; m. c. 20,26; la. so. 37,39; others, 3; which cons. WILLIAM D. LOCKE an H. M.; 82 65
Nashua, Pearl st. ch. and so. (of wh. to cons. RICHARD C. STANLEY an H. M. 100;) 148,61; m. c. 21,95; 170 56
Pelham, Miss Abiah Cutter, 50 00—778 59
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, South cong. ch. and so. (of which a thank-offering for a year of many mercies, 20;) wh. cons. Mrs. ESTHER PALMER an H. M. 100 00
New London, E. S. Trussell, 5 00—105 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Brentwood, Ch. and so. 31 00
Derry, 1st cong. so. 54 54
Exeter, 1st and 2d chs. m. c. 10 18
North Hampton, m. c. 12 57
Stratham, Cong. so. m. c. 5,74; B. F. C. 5; 10 74—119 03
Strafford Conf. of chs. E. J. Lane, Tr.
Great Falls, 1st cong. ch. 42 43
Meredith Village, Cong. ch. and so. 16 50
Rochester, Cong. ch. and so. 62 00—120 93
Sullivan co. Aux. So. N. W. Goddard, Tr.
Claremont, Cong. ch. m. c. 16 21
Newport, Ch. and m. c. (of which with prev. dona. to cons. JOHN TRASK an H. M. 3;) 58 27—74 48

1,420 83

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Middlebury, Cong. ch. m. c. 13,32; Rev. H. F. Leavitt, 10; 23 32
Ripton, Cong. ch. 7 00—30 32
Caledonia co. Conf. of chs. E. Jewett, Tr.
Peacham, Cong. ch. and so. m. c. 30 00
St. Johnsbury, Friends, 200 00—230 00
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Westford, Cong. ch. 38 00—48 00
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Swanton, Cong. ch. Mrs. Amos Skeels, 10 00—24 72
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
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Thetford, 1st cong. ch. 70 00
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Wallingford, Coll. 71 33
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Washington co. Aux. So. G. W. Scott, Tr.
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Brattleboro', Central ch. and so. m. c. 33 36
East Westminster, Ch. and so. 15 00
Grafton, do. m. c. 20 00
Putney, Ch. and so. 11,25; m. c. 6; 17 25
Rochester, A Southerner's thank-offering, 15 00
West Brattleboro', Solomon Dunkle, 200 00
West Townsend, Ch. and so. m. c. 2,26; Rev. S. S. A. 5; 7 26—320 87
Windsor co. Aux. So. J. Steele, Tr.
Springfield, Rev. S. G. Tenney, 1 00

1,044 84

Cambridge, Mr. and Mrs. J. W. T. 4 00
Peru, Ch. 50—4 50

1,049 34

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Dorset, Martin Kent, by U. S. Kent, Ex'r, 16 66
West Rutland, James Graham, by Wait Chatterton, Ex'r, 103 50—420 16

1,469 50

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Hardwick, A friend, 2; a bal. 5,33; 7 33
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Sturbridge, 101 41
Warren, A bal. 18 00

310 84
Ded. for printing, 55 00—255 84

Boston, (of wh. fr. Henry A. Gane, 50; a friend, 20; Miss S. L. R. 25; an aged lady, 10; Mrs. Morland, 5; J. C. Lane, for bibles, 2;) 2,752 93
Essex co.
Andover, A friend, for Ahmednuggur m. 20; Rev. Dr. Barrows, 30; Sem. m. c. 11,67; less disc. 20c.; South ch. and so. m. c. 31; Edward Taylor, 50; 142 47
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West Boxford, Cong. so. 7 94—300 41
Essex co. North Aux. So. J. Caldwell, Tr.
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W. Newbury, 1st ch. and par. 14 56—237 24
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Buckland, Cong. ch. and so. 10 51
Greenfield, 2d do. 10 00
Montague, A thank-offering, 10 00
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Cummington, Miss Clarissa Briggs, 10; Mrs. S. W. D. 5; Mrs. H. R. O. 1; cong. ch. 24,54; 40 54
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South Hadley, L. Gaylord, 11 35
Westhampton, Cong. ch. 46,54; A. G. Jewett, 5: 51 54
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10,176 51
Chelsea, Winnisimmet ch. and so. 30 00
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10,211 51

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3,882 25

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5,548 18

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7,912 82

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Mineral Ridge, Welsh cong. ch. 3 00
North Dover, Cong. ch. 4 00
Putnam, Pres. ch. 126,25; m. c. 8,35; 134 60
Rome, Mrs. Webb, 5 00
Springfield, Cong. ch. m. c. 7 68
Toledo, E. H. Dodd, 4 00
Vienna, Pres. and cong. ch. 18 75
Youngstown, 1st pres. ch. 89 64—341 67

428 17

Legacies.—Spring Valley, Int. fr. the estate of Frances J. Snodgrass, by M. Dougherty, 161 10

589 27

INDIANA.

By G. L. Weed, Agent.
Crawfordsville, Centre pres. ch. 36 45
Logansport, Rev. M. M. Post, 10 00
Newtown, Mrs. M. D. 1 00
North Madison, I. Cory, fam. m. box, 3,50; A. P. 50c.; 4 00—51 45
Bristol, Ch. 3 00
Elkhart, Ch. 8 00
Indianapolis, 4th pres. ch. 6 53
La Porte, 2d pres. ch. (of wh. to cons. JULIUS BARNES, Mrs. EMELINE LEWIS and Mrs. E. E. NOYES H. M. 300;) 304 10
Madison, 2d pres. ch. m. c. 9 20
Terre Haute, Mrs. Gloriana H. Potter, dec'd, 50 00
West Creek, Mrs. E. Gerish, 5 00—385 83

437 28

ILLINOIS.

Alton, Pres. ch. 72 75
Canton, 3 00
Champaign, B. Greene, 5 00
Chicago, O. W. 1; 2d pres. ch. 220; W. H. Brown, 150; a friend of the New England ch. 100; 471 00
Danville, Pres. ch. 27 30
Lake Forest, do. m. c. 7 00
Oneida, Cong. ch. 15 00
Ottawa, Plymouth ch. 5 00
Rockford, 1st cong. ch. 34; a lady, 15; 2d cong. ch. 94,01; 143 01

Springfield, Joseph Thayer, 150; Mr. and Mrs. L. C. Boynton, 25; 2d pres. ch. 105; 280 00
Winona, Pres. ch. 10 00—1,039 06

MICHIGAN.

A deceased missionary's sister, 7 00
Clinton, A friend, 1 00
Eckford, Pres. ch. 5,55; family m. box, at the Log Parsonage, 4,15; 10 00
Edwardsburgh, Mrs. J. S. S. 3 00
Homer, C. C. F. 3 00
Oakwood, R. E. Whitney, 5 00
Olivet, Cong. ch. 8 00
South Boston, Three brothers, for Amanzimtote station, W. Africa, 5 00—42 00

WISCONSIN.

Arlington, A. G. Dunning, 5 00
Beloit, Mrs. Dr. Morgan, 5,55; 1st pres. ch. 2; 7 55
Delavan, Cong. ch. and so. (of which fr. J. S. Officer, 100;) 144 00
Fall River, Cong. ch. J. Q. A. 10; Miss P. 1; 11 00
Footeville, M. A. Paine, 1 00
Geneva, Pres. ch. 12 00
Madison, M. T. 2 00
Platteville, Cong. ch. absent members, 25; disc. 25c. 24 75
Racine, 1st pres. ch. 44 57
Somers, Pres. ch. 16 45—268 32

IOWA.

Clinton, Pres. ch. m. c. 7 00
Dubuque, N. C. Ryder, 50 00
Keokuk, Ortho. cong. ch. 13 21
Kossuth, 1st pres. ch. m. c. 3 10
Lyons, Cong. ch. m. c. bal. 8 10
Muscatine, Cong. ch. 25 00
Sioux City, 1 00
Tipton, Cong. ch. 5 00—112 41

MISSOURI.

Troy, F. Parker, 15 00

MINNESOTA.

Chatfield, Rev. E. D. Holt, 5 00
Excelsior, Cong. ch. 6 00
St. Paul, "Home of Hope," pres. ch. m. c. 15 00
Shakopee, Ger. cong. ch. 4 00—30 00

CALIFORNIA.

Oakland, Cong. ch. m. c. 15 85
San Francisco, 1st cong. ch. and so. 125; m. c. 34,35; 159 35
Unknown, E. W. Winchester, 20 00
Premium, 16 30—211 50

OREGON.

Oregon City, Cong. ch. 18 00

NEW MEXICO.

A friend, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Corisco, W. A., Rev. W. H. Clark, 10 00
Danville, C. E., Mrs. C. B. C. 20 00
Eaton, C. E, T. S. Morey, 5 70
Fingal, Can., E. B. Johnston, 52 00
Gaboon, W. A., Miss. ch. m. c. 65 45
Hazlewood, Dakota miss. m. c. 2 68
Liverpool, Eng., Daniel James, for miss. to Syria, 25 00
Markham Village, C. W., W. H. Walworth, 5 00
Montreal, C. E., G. Wilkes, 10; Zion ch. Mrs. Henry Lyman, 100; T. Lyman, 10; P. W. Wood, 10; W. Rune, 10; A. S. Whitney, 10; S. I. Lyman, 10; J. Dougall & Son. 10; W. H. Clare, 10; H. Wilkes, 5; J. L. 4; J. R. 5; indiv. 22,50; premium, 97,20; 313 70
Paris, C. W., Cong. ch. 66 20
565 73

MISSION SCHOOL ENTERPRISE.

MAINE.—Calais, Centre s. s. 26,18; Camden, s. s. 23.25; Bonnie, dec'd, 1; Cumberland, s. s. 5; Ellsworth, cong. s. s. a few little girls, 6; Otisfield, s. s. 11,12; Phipsburg, children for sch. in India, 9; Saco, 1st cong. so. s. s. for Mr. Bird's sch. Syria, 22,16; Southport, Mort Alph Beal, and Isabella Beal, for ed. of two children, 1; South Paris, s. s. 51; 155 71

NEW HAMPSHIRE. — Concord, W. H. Allison, for sch. at Kharpoot, 30; Myrtle miss. s. s. 16,35; Francestown, s. s. 11; Hopkinton, s. s. 26; Keene, 25c.; Marlboro', s. s. 4,35; New Castle. cong. s. s. 5: Washington, cong. s. s. 4,50; 97 45

VERMONT.—Brattleboro', s. s. 26; Colchester, cong. s. s. 8; Essex, s. s. 3; Peru, 1; West Brattleboro', s. s. 14; Westford, cong. s. s. 5; 57 00

MASSACHUSETTS.—East Medway, s. s. to educate a girl in Kharpoot, 10; Lenox, cong. s. s. for sup. of a teacher at Mr. Washburn's station, Madura, 14,75; Newburyport, H. T. Tyler, for a sch. in Madura, 25; Belleville, juv. miss. so. for sch. in do. 30; for sup. of pupil in girls' sch. at Oroomiah, 27; North Billerica, union s. s. 5,25; Roxbury, a s. s. class in the Eliot ch. 5; Ware, East, cong. s. s. for catechist at Madura, 50; 167 00

CONNECTICUT.—Farmington, 5,80; Willimantic, s. s. 22,81; 28 61

NEW YORK.—Brooklyn, Armstrong juv. miss. so. for Bebek sem. 30; for Mrs. Walker's sch. Gaboon, 2,50; Dry Dock miss. asso. for ed. at Gaboon m. 30; Clinton, s. s. miss. asso. of cong. ch. for sup. of native preachers among the Koords, 51,45; Hudson, pres. s. s. for sup. of Dea. John Hermantz, of Persia, 70; Owego, pres. s. s. for Rev. H. H. Jessup, Syria, 10; Smyrna, 1st cong. s. s. 10; Waterville, pres. s. s. 22,75; 226 70

PENNSYLVANIA.—Nelson, s. s. for Turkish miss. 4; Philadelphia, s. s. by Miss Fisk, 10; Mrs. M. R. Mitchell, for female sch. at Beirut, 5; 1st pres. ch. s. s. miss. so. 83,80; Pine st. ch. s. s. 39,89; Olivet ch. T. M. and H. M. Chance, 3,90; West Philadelphia, Walnut st. ch. s. s. 25; 171 59

OHIO.—Cincinnati, 8th pres. ch. s. s. 24,40; College Hill s. s. (of which for two chil. Gaboon m. 30;) 38,27; Claridon, s. s. and friends, for native preacher at Mandahasalie, Madura, 9: Columbus, 2d pres. ch. s. s. for sch. at Palu, Kharpoot station, 48; for do. at Madura, 40; Coolville, s. s. 3; Kinsman, s. s. for a sch. at Demirdesh, Turkey, 15; Portsmouth, Miss Bell and Mrs. Glover's s. s. inf. class, for Mr. Preston, Gaboon m. 3,30; Springfield, cong. s. s. for sup. of catechist in India, 8; 188 97

INDIANA.—Indianapolis, 4th pres. ch. s. s. 5; Logansport, pres. s. s. 5; 10 00

ILLINOIS.—Alton, pres. s. s. for ed. in Persia, 20; Galesburg, 2d pres. ch. s. s. 11; Payson, cong. s. s. 8,50; Tuscola, union s. s. 3,20; 42 70

MICHIGAN.—Homer, inf. class of C. C. Fancher, 2 00

IOWA.—Kossuth, 1st pres. ch. inf. s. s. 2 12

MINNESOTA.—Chatfield, pres. ch. s. s. 10 00
1,159 85

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$ 37,515 70

☞ TOTAL from September 1st, 1862, to January 31st, 1863, $ 127,967 28

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